

The Principles and Practice of
Destructive of Civil and Religious Liberty.

A
S E R M O N,

Preached at the Parish-Church of
BLECHINGLEY in *SURREY*,

October the 6th, 1745.

On OCCASION of the present
Unnatural R E B E L L I O N.

By *JOHN THOMAS, L.L.D.* *K*

Rector of *BLECHINGLEY.*

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T O T H E

Worthy INHABITANTS of the
Parish of *BLECHINGLEY*.

My Brethren,

THE following Discourse, which I now inscribe to you, was drawn up in Obedience to those excellent Instructions of the Lord Bishop of this Diocese to his Clergy, which were read to you in the Church; and it is now published as well at the Request of such as heard it from the Pulpit, as for the Perusal of those, who by some Occasion or other were hindered from attending the Holy Service of that Day.

It will be an unspeakable Satisfaction to me, if this short and imperfect View of the present dangerous State of our Civil and Religious Liberties shall in anywise contribute to confirm the laudable Resolution that appears among you to exert your utmost Efforts in Defence of them, jointly with that of our King, our Country, and one another: Interests that ought always to be inseparable, but now more especially, when they are openly attacked by the implacable Enemies of our Faith, in Conjunction with many rebellious Disturbers of our Happiness.

I am truly sensible, from the Knowledge I have of your good and loyal Dispositions, that none of you will be wanting in your Endeavours on this important Occasion;

casion; and your hearty Concurrence to the utmost of your Abilities with the Means proposed to give Vigour and Activity to the ASSOCIATION of this County, will be a publick Testimony that my Opinion of you was not ill-founded. — But at the same time that I consider you as faithful Subjects to the best of Kings, I must also recommend to you as worthy Members of the purest Religion in the World, not only to guard against the subtle Insinuations of any Popish disaffected Emissaries, (which you have hitherto happily escaped) but also to believe that a serious, a regular, and a timely Attendance on the publick Offices of the Church, and the private Duties of Devotion, is what alone can assure Success to your present, or a Blessing to any future Undertaking.

You are, it is true, but a small Body with respect to this County, and a smaller still with regard to the Kingdom; but if a sense of Piety and Loyalty be inculcated and promoted in every Parish as Individuals, the happy Effects of it will soon be perceived thro' the Nation in general.

I heartily offer these Particulars to your Consideration, and am, with much Truth,

Your most faithful and affectionate

Friend and Servant.

*Blechingley
Oct. 11, 1745.*

J. T.

JOEL ii. Part of Ver. 20.

But I will remove far off from you the Northern Army, and will drive him into a Land barren and desolate.—

IT may be observed of the Writings of the Sacred Prophets in general, that the Solemnity with which they introduce their Predictions to the People is always equal to the Importance of the Subject. The Prophet *Joel* gives us a remarkable Instance of this in the Chapter now before us. His Intention was, to alarm the People of the *Jews*, by a very solemn Advertisement, of their approaching Danger. This was no less than a sudden and unexpected Invasion of their Kingdom (as the Commentators generally expound this Passage) by the *Affyrians*, and the actual Siege of *Jerusalem*, their Capital.

The Prophet, on this great Occasion, does not open his Prediction in the usual Form of *Thus saith the Lord*, or *Hear, O my People*; but as if he would reproach those who ought to have been more active in preparing against such imminent Danger, begins his Recital, by giving his Orders with the Dignity, and in the Stile of a General: *Blow the Trumpet*, says he, *in Zion*, and *sound an Alarm in my holy Mountain*, that all the Inhabitants of the Earth may tremble. An Appeal so awful, could not fail of making a due Impression on the Minds of the Hearers, and cause them to listen to such Means as might best avert so great a Calamity. The repelling Force by Force was a natural

Resolution, and, no doubt, undertaken with the greatest Alacrity : But the Prophet, their best Counsellor, because best acquainted with the Divine Decrees, knew how vain it was to confide in the *Arm of Flesh*, if that of the Almighty was not with them. He therefore admonishes them to consider whether they had not been guilty of such repeated Acts of Disobedience to the Commands of God, and such Coldness and Indifference to his Service, as might justly provoke him to send this sore Visitation upon them : If so, it would become them to humble themselves before him, and endeavour to appease the Wrath that was gone out from him ; *for now*, adds he, *is the great and terrible Day of the Lord come*. Hitherto he had mercifully tried to reclaim them from their Vices by gentler Chastisements ; the Locust and the Canker-worm had been the mild Ministers of his Wrath : But now *a Nation was coming upon them from afar* ; a Nation barbarous in their Manners, and idolatrous in their Customs ; that should *run like mighty Men*, and *climb the Wall like Men of War* ; should *march every one on his Ways*, and *should not break his Ranks*.

Threatened with these calamitous Circumstances, there was no Time to be lost from their immediate Humiliation and Repentance. The Prophet therefore, to quicken their Zeal, and animate their dejected Spirits, not only repeats his awful Summons, but to the *possible* Expectation of the Divine Favour, now adds the *absolute* and infallible Promise of it—Again, he cries, “ Blow the Trumpet in
 “ *Zion*, sanctify a Fast, call a solemn Assembly, gather
 “ the People, sanctify the Congregation, assemble the
 “ Elders : Let the Priests, the Ministers of the Lord,
 “ weep between the Porch and the Altar, and say, Spare
 “ thy People, O Lord, and give not thine Heritage to
 “ Reproach, that the Heathen may rule over them—
 “ Then, as he adds, will the Lord be jealous for his
 “ Land, and pity his People ; yea the Lord will answer,
 “ and

"and say unto his People, Behold, I will no more make
 "you a Reproach among the Heathen, but I will remove
 "far off from you the Northern Army, and drive him
 "into a Land barren and desolate."

Such was the Occasion on which this Prophetick Assurance in the Text was given to the *Jewish* Nation. If the Circumstances of this our Country bear any Resemblance to theirs, it will become us to imitate them in the same sincere Repentance, if we would be equally happy in the Divine Protection. — But, to our Reproach be it spoken, there is this unhappy Difference in our Conditions, that whereas their Danger proceeded solely from their natural and avowed Enemies, the *Assyrians*, ours is greatly owing to the base Disaffection and Disloyalty of our Fellow-subjects: An ungrateful, perfidious Set of Men! many of whom owe their Lives, and the present Opportunity of repeating their rebellious Practices, to the ill-bestowed Clemency of that very Government against which they most audaciously dare to contend. But surely as the Most High himself is the Fountain of all Authority (his Delegation of which to the sacred Person of our Sovereign has been solemnly ratified by the Voice and Consent of the People) we have therefore the justest Reason to believe that this Almighty and Equitable Being *will pour out his Indignation* on those who maliciously disturb the pure Stream of Loyalty, or endeavour, by Force and Violence, to divert it into another Channel.

And if ever there was a Time when we had Cause to expect, or ought more particularly to implore the favourable Interposition of Providence, it certainly is now, when every Thing depends upon it that is dear to Men, to *Englishmen*, to Protestants. As Men, our Lives are at Stake, as *Englishmen* our Liberties, and as Protestants our Religion. All is now in twofold Danger from a domestick and foreign Enemy: And tho' we can oppose a most generous Courage to the base Barbarity of the one, and an

unsubmitting Power to the Perfidy of the other; yet the Assistance of such a Power as can with Ease *set Bounds to the Fury of the Oppressor*, and *remove far off this Northern Army*, will be best procur'd by a firm and pious Dependence on the God of Hosts, that he will *give us Strength unto the Battle*, and enable us to *stop the Feet of them that are swift to shed Blood*. He regardeth not Iniquity without Abhorrence, neither will he let it escape without Punishment. A Truth which is not more applicable to any Crime than that of Rebellion; because for a Person to rebel against his just and rightful King, is indeed to rebel against his God; especially when the Laws of God, and the Laws of the Land have been the constant Rule of his Proceedings, and every Act of Power is free from Oppression, every Part of Property secure from Violence.——But perhaps a brief Enquiry, first into the State of our Civil and Religious Liberties, and secondly into the Principles and Practices of those who vainly pretend to deprive us of that inestimable Blessing, may help us to trace out the Causes of our present Troubles, and inspire us with a seasonable Detestation of the Authors of them.

I. Civil Liberty then may be said to be founded on a natural Right of doing what we please, so far as is consistent with the Laws of that Community, of which we are Members †. In a free Monarchy (such as we happily enjoy) the Actions of the Sovereign, and those of the Subject are severally liable to this Restriction; only with this Difference, that where the Laws are silent, or unequal to the requisite Provision of any particular Emergency, there the Royal Prerogative may exert itself with the Force of a Law, provided it tend to the mutual Safety

† Libertas quidem (ex qua etiam liberi vocantur) est naturalis facultas ejus quod cuique facere libet, nisi si quid vi aut jure prohibetur.

Vid. *Inst. Imp.*

and Protection of the Community. For it is the peculiar Happiness of this Government, that the Prince has no Interests distinct from those of his People; a Felicity vainly sought for elsewhere; where Humour and Caprice take the Place of Law and Equity, and Authority only serves to promote the Ends of Ambition.

But this is far from being the Case with us; and if it were possible for Men to examine our several publick Proceedings, with a truly dispassionate Spirit, they would certainly find no just Cause to oppose, what they had no just Reason to condemn. Fears indeed and Apprehensions may like a misty Medium, represent Objects greater than they really are, especially when Malice gives them a glaring Colour. But let any one recollect each particular Act of the Royal Prerogative since the present illustrious Family filled the Throne of these Realms, and point out any one Proceeding of arbitrary Power; any one Encroachment upon our civil or religious Properties. On the contrary, it is to be feared, that the remarkable Indulgence of the present Government has only tended to nourish the virulent Disease of Discontent, which in a generous Mind it wou'd have entirely cured. Long Enjoyment produced an Insensibility of our Happiness, and Liberty with all its Perfections lost the Power to please those, whose perverse Temper led them to abuse it. Strange Inconstancy! for Men to cast off with Indifference what was purchased by their Forefathers at the Expence of so much Blood and Treasure. *Liberty* among them was a venerable Personage. In its Infancy it was carested and admired; and tho' various were its Struggles for Life, yet the *Revolution* gave it Health, and the *Protestant Succession* advanced it to Manhood. Its good Qualities grew with its Years, and so indisputable was its Decision, that its Word was a Law to both Prince and People.—But now instead of being reverenc'd for its Age, we have the Misfortune to find it despised for its Infirmities; and what has hitherto

therto been our Glory, and the Envy of the Nations, is in danger of being abus'd to our Ruin and Destruction. In short, *Licentiousness* taking Advantage of the Lenity of the Government, by Degrees usurp'd the neglected Rights of Liberty; and *Faction*, conniv'd at thro' the Security of the Times, was not content with diffusing its Venom by Conversation, but giving it Wings from the Press, it quickly flew from thence into every Corner of the Kingdom. By this Means the Ignorant and Unwary were deceived by a few specious and popular Pretences; and every the least Error of the Administration, when magnified by the false Gloss they put upon it, was exhibited to the People, as a deep-concerted Scheme of arbitrary Power.

Not but is it probable, that many well-meaning Men might, by the Appearance of some supposed Errors of Government, be induced to think, that to keep the Balance of the Constitution equally pois'd, it would be necessary on some Occasions to throw a little Weight into the popular Scale; and for that Reason might oppose some Measures, the Expediency of which they either could not perceive, or had misrepresented by those who had more dark and deep Designs. And I think such a Proceeding before the breaking out of the great Rebellion, is observ'd by the noble Historian, to have occasioned all those fatal Consequences that attended it †. The more honest Part imagin'd their Opposition was only levelled at the Measures of those in Power, while the more Crafty and Perfidious, aim'd all the Time at the King himself. But, blessed be God, we are made wise by their Example: *Party* has now lost its very Name, and happily there seems to be no other Contention in this Nation at present, than who shall most endeavour to strengthen the Hands of the Government, and protect the sacred Person

† See Lord Clarendon's *History of the Great Rebellion*, vol. I. p. 157, &c.
of

of our most gracious Sovereign, and his Royal Offspring, the greatest Ornament, as well as Support of these Kingdoms.

Nor have our Religious Rights been less perverted to Purposes inconsistent with their well-being.—A Liberty of Conscience for the several Denominations of Christians (and from which the Papists themselves have not been exempted) a Liberty so agreeable to the moderate Spirit of a Protestant Government, and that universal Charity, which is the distinguishing Mark of our Religion, has, I doubt, been indulged to those who make little Conscience of any thing; and who, as they are under no such Restraints themselves, will naturally be industrious to free others from the like Obligations. From hence have flowed the many Corruptions in our religious Principles. The *Jesuits* (a Name which becomes almost Blasphemy, when apply'd to such an unchristian Society) finding all their Attempts to extirpate the very Being of our reformed Religion, by their most hellish Plots, and to weaken the Foundations of it by their artful, but false Reasoning, vain and ineffectual; contrived, as their last Resort, to poison that pure *Fountain of living Waters*, which they could not by any Means dry up. Accordingly they are said to have sowed the first Seeds of the many different Sects, which, for a Century and more, like the *Tares* in the Parable, *choaked the good Seed* of sound Religion. But these proving weak and fruitless, they afterwards dressed up the too much adored Idol of Deism and Infidelity. The Form was outwardly fair and inviting. It flattered the Pride, and gave large Allowances to the Freedom of Thought; so that Free-thinking soon became the peculiar Distinction of a Gentleman, and qualified every vain Pretender to Reasoning for a Man of Sense. Artfully levelling their Aim at those Points that were rather Objects of our Faith, than Knowledge, they by this Means (like their Father *Socinus*) weaken'd the Credit

Credit of the essential Doctrines of the Trinity, the Redemption, and a final Retribution of Rewards and Punishments. To invalidate the Authority of the last of these was, indeed, to set Men loose from every Tie of Conscience; and whoever compares the Resemblance of such Tenets (especially that of disbelieving a future State of Retribution) with the late-invented Doctrines of Penance, Dispensations, and Masses for the Dead, will easily discern them to be the Offspring of the same Parent. This was in Effect to strike at the very Root of our Religion, and with the same Blow to give the deepest Wound to Loyalty; for they well knew that the Principle of *fearing God*, was naturally connected with that of *honouring the King*; and therefore they resolved to remove the Cause, and the Effect must necessarily cease.

And is this to be free? is this to *use our Liberty as not abusing it*? or is it not rather to use it *as a Cloak of Maliciousness*, to cover those black Designs which tend to *entangle us again in the Yoke of Bondage*? Is it not this which has given Birth to this unnatural Rebellion? A Monster hatcht by the *Jesuits*, nourish'd by their *Roman Catholick Brethren*, supported by the Faction and Needy of all Religions, and a few abandon'd and desperate Wretches of no Religion at all: Till at last pushed on with Promises of Assistance from our inveterate Enemies of *France* and *Spain*; it has already rais'd its audacious Head to the Crown of one of these Kingdoms, and threatens Havock and Desolation to the others.

II. But that we may more clearly perceive what an Exchange we are to expect for the invaluable Blessings we have long enjoyed, let us briefly enquire, in the second Place, into the Principles and Practice of those who have impiously presumed to disturb our Peace; a Survey which, tho' but imperfectly taken, may be sufficient to give us an utter Detestation of both; and inspire us with a true *English* Resolution to oppose the traitorous Abettors of them to the utmost Hazard of our Lives and Fortunes.

And

And these, whether we consider them in a civil or religious Light, will be equally shocking and unchristian.

As to the Civil Policy of these insolent Invaders, the very Foundation of it is laid in Fraud and Perfidy. Their ruling Principle, which gives Motion to the whole complicated Engine, is, *That no Faith is to be kept with Hereticks*; a Name they maliciously apply to every Member of the Reformed Religion. A Maxim, which was established and decreed in one of the most solemn Councils of the Church of *Rome*; a Maxim that has been embraced with as much Zeal, as if it had been revealed by God himself, and yet practised with as much inhuman Cruelty, as if promoted and suggested by the Devil †.

Besides, in those very Nations where the *Roman* is not only the establish'd, but sole Religion, the dispensing Power of the Pope is such a prevailing Piece of Policy, as can either set the Prince above the reach of the Laws; or if he presume to be above the Power of the Pope too, will absolve the Subjects from their Allegiance, and pronounce Rebellion to be a meritorious Duty. The History of our own Country, during it's blind Devotion to the See of *Rome*, will furnish us with numberless Instances of this Truth; when there was no other Alternative, than either that the People should be Slaves to the Prince, or the Prince a Vassal, basely depending on the Papal Chair. Nay, tho' most of the Catholick Powers of *Europe* have in many Points shaken off this insolent, oppressive Yoke,

† This barbarous Practice, equal to that of the most savage Heathens, is very justly urg'd upon the Papists, by that eminent Father of the *English* Reform'd Church, Mr. *Chillingworth*.—"You are the Men
" against whom the Souls of the Martyrs from under the Altar cry
" much louder than against all their other Persecutors together: Who
" for these many Ages have daily sacrificed *Hecatombs* of innocent Chris-
" tians, under the Name of *Hereticks*, to your blind Zeal and Super-
" stition: Who teach plainly, that you may propagate your Religion,
" whensoever you have Power, by deposing of Kings, and Invasion of
" Kingdoms, and think when you kill the Adversaries of it, you do
" *God good Service.*" Chap. 5. p. 217.

yet still the Principles of Tyranny and arbitrary Power, are by the long and habitual Influence of *Romish* Policy so riveted to the Fundamentals of their Government, that Slavery is as inseparable from Popery, as Pain from Disease, or Darkness from the Night.

Nor are their Religious Principles less dangerous, less pernicious than their Civil. True it is, that the Church of *Rome* at its first Institution, like Man at his first Creation, was pure and spotless. Its Doctrines were the Doctrines of Christianity, plain and perswasive; but alas! they were soon corrupted, and *made of none Effect by their Traditions*. Not many Ages had passed away before Truth and Simplicity were ill exchanged for Pride and Superstition. The Ruins of the *Roman* and *Grecian* Thrones, furnished Materials for the Papal Chair; and the once meek and lowly Bishop of *Rome*, soon became the most proud, aspiring Prince in *Christendome*. Power thus acquired by Presumption, was afterwards maintain'd by Policy. The several Contentions of Princes with one another, or with their People, served as so many Opportunities for the Pontiff to aggrandize his Authority; for as he always procur'd to himself the Arbitration of their Differences (his pretended Infallibility being in those dark Ages the best Qualification) so he always took Care to be the chief Gainer by them*. Thus ever busied in the In-

* It is a very just Reflection which the Ingenious and Learned Author of our *English* History draws from these Practices of the See of *Rome*, in the early Ages of its Greatness.—“ It was, says he, by such mutual
“ Compliances, when a Monarch, either stung with Remorse for perpetrated Wickedness, or Conscience-guided by designing Priests,
“ deign'd to ask, and the Bishops of *Rome* acquiring Strength
“ from their Suitors Weakness, seem'd to stoop to grant, that
“ the Power of the latter grew, not in *England* only, but over all *Europe*.—Hence arose all their Claims of dispensing, confirming, and
“ judging in the last Resort; nor is there any Nation that can give more
“ melancholy Instances of this Observation than the *English*.”

Guthrie's Hist. of Eng. Book III. p. 186.

trigues of State, and little attentive to the Interests of Virtue and Piety, the external Part of their Religion was heighten'd to much ridiculous Pomp and Ceremony, whilst the internal Sense was explained away to such Tenets as might best promote their temporal Advantages, by filling the Coffers of the Holy Father, and enriching the Shrines of Superstition and Idolatry*. Hence it was that *Vice* became useful, when Indulgences were set to Sale; and *Virtue* among the Laity, an insignificant Quality, when the Loss of it might be redeemed from the super-abundant Stock of the Clergy. Where then, O Death, is thy Sting? and where, O blessed Saviour, thy Satisfaction? if Men can purchase Absolution in this Life, and Salvation in the next, for Sums proportioned to the Greatness of their Crimes! But what fills up the Measures of all their unchristian Tenets (to say nothing of many other erroneous Doctrines) is that *damnable Doctrine and Position*, as our Laws justly term it, that Princes excommunicated or deprived by the Pope, as Protestant Princes always are, may be deposed, or murdered by their Subjects: A Doctrine shocking enough to mention it, but more so, when we reflect how fatally it was practised on *Henry IV. of France*; how barbarously it was executed on that great Father of the Protestant Cause, *William, Prince of Orange*,

* The Remark of the Judicious Author of *Ecclesiastical Polity* on this Particular is very strong, and worthy Notice. —“Hence, says he, have arisen the infinite Pensions of their Priests, the building of so many Altars and Tombs, the enriching so many Churches with such glorious and costly Gifts, the bequeathing of Lands and ample Possessions to religious Companies, even with utter Forgetfulness of Friends, Parents, Wife and Children; all natural Affection giving Place to that Desire which Men, doubtful of their own Estate, have to deliver their Souls from Torment after Death.—And this that the Pope might make a Monopoly of, turning all to his own Gain, or to the Gain of those which are his own. Such Facility they have to convert a pretended Sacrament into a Revenue.” *Book VI. p. 329.*

and how providentially it was escaped by his illustrious Descendant King *William III.* the Restorer of our holy Religion and Liberties, and the Avenger of all our Wrongs.

When such, my Brethren, are the unchristian Principles, and such the horrid Practices of those who are endeavouring to gain the Rule over us, what have we left to hope for! or rather, what have we not to fear! Shall we suffer ourselves to be amused with Promises, and quieted by the vain Assurances of a peaceable Possession of our present Properties? Alas! we know too well that the Promises of these Men are always interpreted by their Power; and that the Faith they keep with Hereticks is no longer kept than they have a fair Occasion of breaking it. Shall we hope to enjoy the best Religion in the World, pure and uncorrupted, by the unwarranted Doctrines of the Church of *Rome*? No; the Proceedings of two former Popish Princes will teach us what we are to expect; when some of the very People who advanc'd one of them to the Throne, were the first that felt her persecuting Spirit; and the Coronation-Oath, and most solemn Declarations of the latter were immediately cancell'd by the easy Absolution of a *Ministerial Confessor*. Nay, can we so much as flatter ourselves that our Lives and Families would be long safe, when we recollect that upwards of forty thousand of our Protestant Brethren were within a few Days barbarously butchered by these bloody-minded Men in *Ireland*; and the whole Constitution of King, Lords and Commons intended to be destroyed at one Blow in *England*? And if these unheard-of Cruelties were committed when Treachery was obliged to wear the Mask, and Villainy hid itself in the Veil of Night, what can we expect, if God, to punish us for our Sins, should permit them to be supported by the Countenance and Protection of a Popish.

pish Prince? A Bigot blindly devoted to, and strictly educated in, all the superstitious Zeal and cruel Policy of the Court of *Rome*; where each Day produces a Variety of Murders, and the Art of Assassination is practis'd as a Trade; where Cowardice and Cruelty go Hand in Hand, and *Revenge* directs the Perpetration of those Crimes which itself has not *Courage* to attempt.

But, from what has been said, I would not be thought to infer, that the Principles and Practice of this Religion are so destructive of all moral and christian Graces, that Virtue and Piety are nowhere to be found among its Professors. God forbid, but there are many good, tho' misguided, Men of this, as well as other Persuasions! But what I would urge from hence is, that their *Principles of Government* are so tyrannical and arbitrary, and the Policy by which they rule, so utterly inconsistent with common Honesty (not to say Christianity) that the Will of the Sovereign, enforc'd by the Persuasion of the Pope, over-rules every Obligation to Equity, and in general deprives the Subject of the Protection and Security of the Laws.

These are indeed disagreeable Truths to insist on; nor would I presume to aggravate what Christian Charity rather induces me to conceal.—I know the Style of the Protestant Preacher should be as free from Acrimony and Sharpness, as the Spirit of his Religion is from Persecution; but Zeal is always a Virtue when exerted in due Season, and has for its Sanction the greatest Example that ever liv'd. Happy had it been for them whose Blood has been already shed in Defence of their Country, and for them whose Blood may be required for disturbing it, if we who are the *Ministers of Peace* did not see the sad Necessity of exhorting our Hearers boldly to oppose themselves to *those that delight in War*. But the impending Danger of the Times requires it; and that will speak with

with more Persuasion than I can do : Yes, with so much Persuasion, that, I am convinced, I do not see one Person in this Assembly *able* to wield a Sword, but who is also *willing* to draw it with a true *British* Courage in Defence of the best of Kings, and the happiest Constitution in the World.

Indeed, that active Spirit of Loyalty which has diffused itself through Men of all Ranks, and that seasonable Zeal for our Religious and Civil Liberties, expressed by the Members of every Community among us (except one, whose Religion, not content with Protection, aims at being triumphant) seems to be so plain an Indication that God has touched the Hearts of the People, that I trust from hence we may begin to date our Success, and apply to ourselves the Prophetick Words of the Text, that the Almighty will soon *remove far off from us the Northern Army, and drive him into a Land barren and desolate*. Let therefore our Fears be enough to *alarm*, but not so strong as to *deject* us : Let us enjoy the Pleasure of observing that every true Christian now, like those of the primitive Times, from whom we derive the Purity of our Faith, *are all associated together with one Accord, and have all Things common*, in Support of the common Cause.

Not but there is too much Cause to suspect that many false Brethren, many foreign, as well as domestick Emisfaries, are dispersed in several Parts of this Kingdom : Traytors, who, as the *Psalmist* expresses it, *fit lurking in the secret Places, and privily lie in wait to catch the Poor* ; to allure People of weak Minds, and desperate Conditions, into the *Net* of Disaffection, and to sound the Inclinations and Dispositions of the Places thro' which they pass.—It is an Observation of the *Royal Preacher*, that *a violent Man enticeth his Neighbour, and leadeth him into the Way that is not good* ; but it is his Advice too, *My Son, if Sinners entice, consent thou not ; walk not thou in the*

the Path with them, for their Feet run to Evil, and make Haste to shed Blood. It is indeed a sad Instance of the base Depravity of the Heart of Man, that any one in this happy Land of Liberty should presume so loudly to express their Disaffection, when they know full well that the least Whisper of Discontent would prove fatal to them under that slavish and tyrannical Government, to which they want to reduce us. But if there really be such abandoned Creatures among us, may their greatest Punishment (and I doubt not but it will prove great enough) be Disappointment and Detestation wherever they come: May they everywhere be mortified with the ocular Demonstration of as universal a Spirit of Loyalty as any Nation ever boasted of; and lastly, may they see and believe, that the Life and Fortune of every gallant *Englishman* has now no other Object, (no Object of Pleasure, none of Profit) than to defend his King, his Country, and one another, against the implacable Malice of *France* and *Spain*, and the insolent Attempts of a Popish Pretender.

In a Cause so just, to which many of us have sworn Fidelity, and to which all are desirous of associating themselves in the most solemn Manner, we have just Reason to place a pious Confidence, in the Favour and Assistance of that Almighty Power *by whom Kings reign, and Princes decree Justice*: And as his creative Hand has divided this Nation from the rest of the Earth, has *founded it upon the Seas*, and *prepared it upon the Floods*, if we are, as we seem to be, united among ourselves, *the deep Waters of the Proud shall not go over us*, nor all the Kingdoms of the World, with his Protection on our Side, be able to prevail against us.

F I N I S.

